



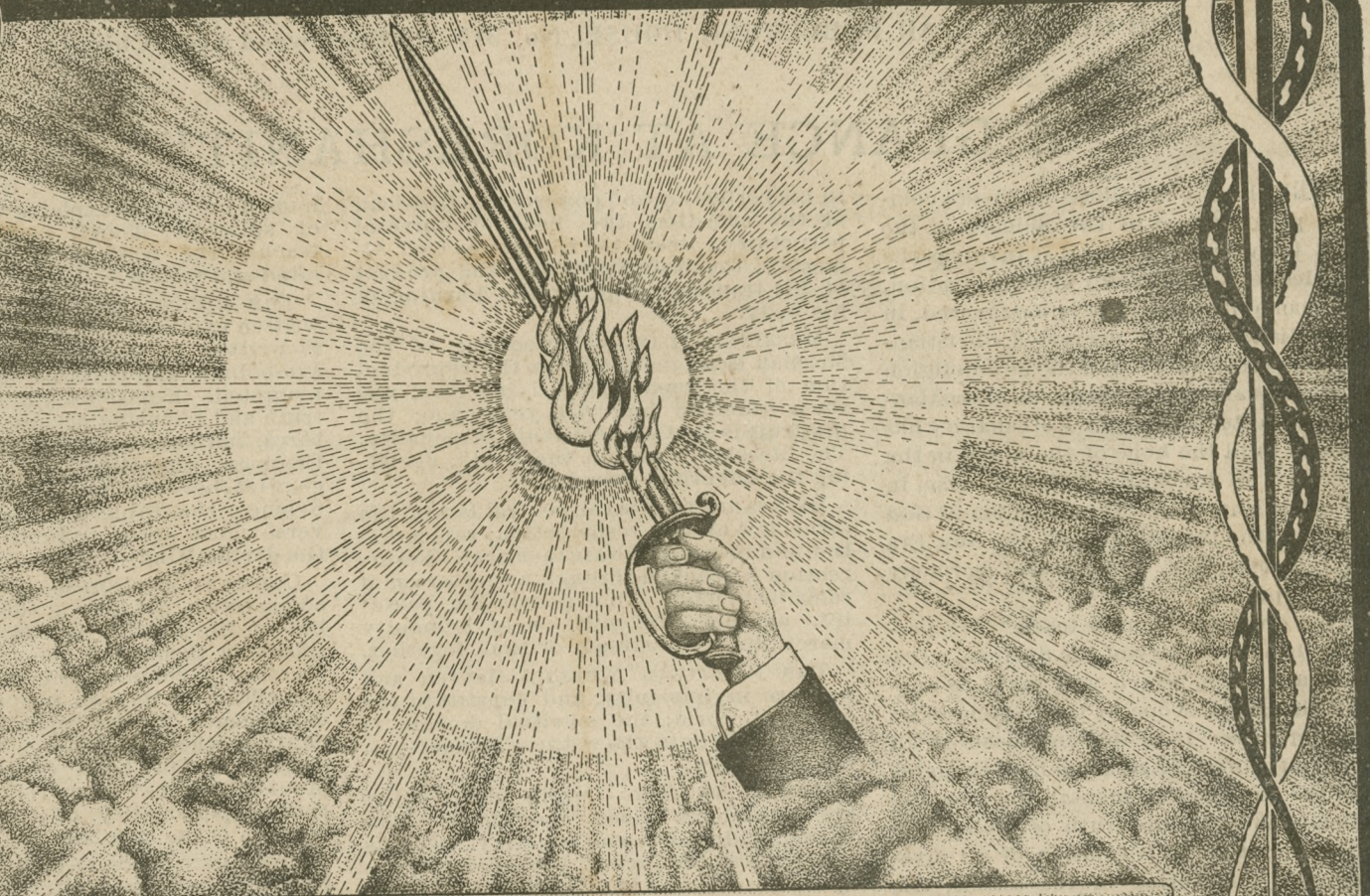
THE FLAMING SWORD

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RELIGION

SOCIOLOGY

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The Flaming Sword,

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The Leader of Scientific and Social Reform.
The Best Thoughts of Modern Times on all Leading Subjects.

Devoted to the promulgation of the Social Theocracy and the Equitable Commerce, destined to revolutionize commercial methods and to crush the iniquitous Money Power.

It is the Champion of Truth as involved in the Integral System of Koreshanity, and is arrayed against all the Evils and Fallacies of the modern Social, Religious and Scientific world.

Published under the Auspices of KORESH, the Founder of the Koreshan System,
. and Victoria Gratia, Pre-Eminent of the Koreshan Unity.

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A GLANCE AT KORESHANITY.

KORESHAN UNIVERSOLOGY is a complete system of the Science of the great Universe of life; and it involves the knowledge of the Creator and his creation. The name by which it is designated, in contradistinction to perverted Christianity, is KORESHANITY; and the new Religion must supplant Christianity, as Christianity supplanted Judaism. Koreshanity has come to fulfil the hope of the world in the liberation of humanity from the curse, in the establishment of the Kingdom of God in earth, the introduction of the New Era of Light and Life, of universal harmony and happiness.

What does Koreshanity teach? We present a brief summary of the System—a few cardinal points, which will serve to suggest the great scope of the System in its completeness. It is the antithesis of all modern theories, of all schools of thought. It is the climax of all mental progress, the ultimate and absolute truth of Being and Existence; it is the revelation of all mystery, the uncovering of the occult; the true explanation of all phenomena, the scientific interpretation of Nature and the Bible.

COSMOGONY.—The universe is a cell, a hollow globe, the physical body of which is the earth; the sun is at the center. We live on the inside of the cell; and the sun, moon, planets, and stars are all within the globe. The universe is eternal, a great battery, and perpetually renews itself through inherent functions, by virtue of which it involves and evolves itself.

ALCHEMY.—The Science of Alchemy is the Philosopher's Stone, the Key to the mystery of life. Chemistry is false; Alchemy is true! Matter and energy are interconvertible and interdependent; they are correlates; matter is destructible; the result of its transmutation is energy. Alchemy is the key to the analysis of the universe.

THEOLOGY.—God is personal and biune, with a trinity of specific attributes. God

in his perfection and power is the God-man or the man-God, the Seed of univesal perpetuity. Jesus the Christ was God Almighty; the Holy Spirit was the product of his transmutation, or the burning of his body.

MESSIANIC LAW.—The coming of the Messiah is as inevitable as the reproduction of the seed. The divine Seed was sown nineteen hundred years ago; the firstfruit is another Messianic personality. The Messiah is now in the world, declaring the scientific Gospel.

REINCARNATION is the central law of life—the law of the resurrection; reincarnation and resurrection are identical. Resurrection is reached through a succession of re-embodiments. One generation passes into another; the millions of humanity march down the stream of time together.

THE SPIRITUAL WORLD.—Heaven and hell are in humanity, and constitute the spiritual world; the spiritual domain is mental, and is in the natural humanity,—not in the sky.

HUMAN DESTINY.—Origin and destiny are one and the same. The origin of man is God, and God is man's destiny. God is the highest product of the universe, the apex of humanity. Absorption into Nirvana is entrance into eternal life—in the interior spheres of humanity, not in the sky or atmosphere.

IMMORTALITY IN THE FLESH.—Koreshanity declares and defines the laws of immortality, and its attainment in the natural world. The first step is recognition of the Messiah and the application of his truth. KORESH was the first in modern times to announce the possibility of overcoming death in the natural world, in the flesh.

CELIBACY.—The saving of human life consists in the conservation and appropriation of life in humanity. To become immortal, one must cease to propagate life on the plane of mortality. The standard of Koreshan purity is the virgin life of Jesus the Messiah. The Central Order of the Koreshan Unity is Celibate and Communitic. Celibacy obtains in the central nucleus, never in the world at large.

PSYCHOLOGY.—Koreshanity points to the basis of all psychic phenomena—the

human brain. It explains the phenomena of spiritism, mental healing, etc., and teaches the science of the relation of mind and matter.

THE BIBLE.—The Bible is the best written expression of the divine Mind; it is written in the language of universal symbolism, and must be scientifically interpreted. Koreshanity demonstrates the truth and scientific accuracy of the Scriptures, and proves its astronomy, alchemy, theology, ethnology, etc. There is no conflict between the Bible and genuine Science; the Bible and the natural universe must agree in their expression of the divine Mind.

COMMUNISM.—Koreshanity advocates communism, not only of the goods of life, but of life itself. It has not only the scientific theory of communism, but is practically communistic in the relations and affairs of its own people. In this it corresponds to the primitive Christian church, where all things were held in common. The bond of the true communism is the true religion, and the central personality of the divine communism is the Messiah.

KORESHAN SOCIALISM.—Our Social System is patterned after the form of the natural cosmos; that form is the natural expression of the laws of order. We demonstrate the fallacy of competition; advocate the destruction of the money-power; the control of the products of industry by the government, and the equitable distribution of the goods of life. Koreshanity will abolish wage slavery, and make it impossible for men to accumulate wealth and impoverish the people.

CHURCH AND STATE.—The true form of government is the divine Imperialism, the unity of church and state; such will be the Kingdom of God in earth. The Koreshan Government is the unity of the empire and the republic, involving the principles of all present forms of government, which are but fragments of the perfect system which existed in ancient times—in the Golden Age of the past. The government of the universe is imperialistic; and humanity will constitute a unit only when every class is emplaced at rest and liberty as are the strata, stars, and spheres of the physical cosmos.

The Flaming Sword

"And He placed at the East of the garden of Eden cherubim and a Flaming Sword, which turned every way to keep the Way of the Tree of Life."

Vol. xv. No. 25.

CHICAGO, ILL., MAY 10, 1901. A. K. 61.

Whole No. 440

Secret of the Success of Koreshanity.

Its Foundation is Demonstrated Science, and the Cosmos is the Pattern for its Government; the Difference Between Experimental Socialism and Scientific Imperialism.

IT MAY BE INTERESTING to many of the recent accessions to our subscription list, to learn something in detail of the progress of the Koreshan movement. Its most distinguishing characteristic from all the socialistic movements of modern times, including such as have been tried and have proved failures for many reasons, and others now in experimental progress, lies in the fact that its spirit of liberty is found in the organic force of centralization. The government of Koreshanity has taken for its pattern the form and function of the alchemico-organic (physical) universe. It has come within the province of the Founder of Koreshanity to comprehend the laws of organic structure as they obtain in that great field of observation known as the astronomical domain, which, according to the most approved modern judgment, is beyond the comprehension of the human mind.

We have set aside and ignored those modern methods of investigation which every man of sense knows to be predicated upon assumptions, the results of which are uncertain hypotheses erected as scientific edifices by one set of investigators, to be torn down as useless by the succeeding set. There does not exist in the field of so called astronomical "science" one positive statement concerning either form or function, that is not purely hypothetical. No man can know either the form or the function of an incomprehensible universe; and from the very fact of such a confession of ignorance on the part of the great men of "science," the trash that has been

accumulating for centuries as scientific lore, is not worth the time and mental energy expended upon an effort to become familiar with its vagaries.

Koreshan Science is a revelation of the principles of organic law as they obtain in the cosmic structure; and knowing both the laws of form and the laws of function, we are enabled to take them as the true pattern for the establishment of order in social relations. The physical universe is in the form of man; it is the type of the man in his greatest magnitude. We wish it to be distinctly understood, that we are not now dealing in metaphor or in figure of speech. The physical universe is the great cosmic egg. It has its boundaries and limitations; it is not an illimitable thing, for such a thing could not be. It has its central limit in its astral nucleus, and its circumferential limit in the shell or rind of the great unincubated form.

The alchemico-organic world is an imperialism. Every stellar center in the great cosmic field has all the liberties of its motions and directions. The heavenly bodies move in the orbits in which they are fixed by the inexorable laws of organic arrangement, but in which they have the perfect liberty of momentum in their normal spheres of activity—their normal spheres being their only spheres of action. The perfect man in his least form is in the form of the universe. The world never possessed a truer conviction than that obtaining with the ancients, wherein it was known that the individual man was the microcosm—the little universe, for

he not only contains all the elements and principles that obtain in the great universe, but his aggregation of forms and function corresponds in every detail to the universe as a whole. The individual man was therefore the microcosm, while the great universe is the macrocosm.

Just as unmistakably as that the physical universe is in the form of man in the unincubated state, so society when perfected in its organic life is in the form of the man in the incubated state. The government to be established in the earth, will be constructed according to the laws of organic order as they obtain in the great alchemico-organic cosmos. Koreshanity means the organic structure of society. A fundamental principle of organic life and power is that of centralization; hence Koreshanity begins its inception and career as an organic force in the world, with its imperial Head.

We are building the holy City and its Temple of humanity, as one would build an edifice of architectural magnificence. We build it thus because it is the edifice in which, when complete and perfect, the God of all the universe will dwell. The social structure is the habitation of Deity; it is the form of architectural glory. We are constructing the habitation of the living Jehovah, the House of many mansions, of which the Lord said: "I go to prepare a place for you, that where I am ye may be also." So far as our growth is concerned, we are comparatively small; but the solidarity of our institution augments from day to day, and there begins to be manifest a permanency which is promising to those who live by faith and in the hope of a fulfilment of the predictions of the Master Builder. We are merging toward a condition of self-support, but we have been compelled to reach this state through hardships, privations, and persecutions—but not beyond endurance. It is an unprecedented achievement for a people whose purposes and modes of life are diametrically opposed to all the tendencies of the age, to successfully meet the opposition of the church, the commercial world, and of society in the heart of a great city like Chicago; but the Koreshan Unity, a communistic body, has passed through its struggles in the very midst of this cesspool of hades, and it lives to tell the tale.

It has been claimed that community life cannot be a success; that it has been tried repeatedly and unsuccessfully, and that every communistic effort is doomed to failure. No communistic effort was ever launched, embracing the principles which constitute the foundation of the Koreshan Unity and of Koreshanity. We possess the laws of organic order, and for this reason

we will succeed where all other movements are destined to fail. This movement alone of all the socialistic efforts will attain perfection and perpetuity. We have started the nuclei of several industries, which begin to manifest signs of permanency. The great hope of every Koreshan, however, is fixed in the unerring purpose of an illumined intellect to create the psychic battery from which there will proceed the culminating baptism of the ages.

Those who are interested in the literature of Koreshanity may labor under the false impression that our work is more theoretical than practical. We are promulgating the theories of Socialistic Imperialism, but while we propound the theories we are practically demonstrating the work. As we progress in the solidarity of our empire, where the Lord God is the supreme Imperial power upon the throne of our inmost affections, we observe another but antithetical empire in process of centralization. It is the imperialism of the money power. As we write, the editorial page of the *Chicago Chronicle* lies before us, from which we quote this significant item from the first column of its page: "Socialism is held up in many places as the only remedy for trusts. The only remedy for socialism will be imperialism." The *Chronicle* predicts more wisely than it knows. The imperialism of the money power is the great Gog against which Magog will arise and pit its final force of disintegration. The money power is the roof of the house divided against itself, of which the great middle and lower classes will be made the floor; these two will fall together, for the money power with all its boasted security will meet its final doom and woe.

The Imperialism of Koreshanity is a new factor in the arena of the final contest of giants. The Lord God will meet in battle array the supreme deity of the modern world, and the money god upon whose banner is inscribed, "the trust is our inheritance," will fall with the crisis; and then will be fulfilled in the literal degree the prediction of John the Revelator: "And there was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels, and prevailed not; neither was their place found any more in heaven; and the great dragon was cast out." It is the power of truth as manifest in Koreshanity, against the money power and the god of men as manifest more conspicuously in the United States than in any other country in the world. The *Chicago Chronicle* hit the nail on the head when it said: "The only remedy for socialism will be imperialism." It will be and is the Imperialism of Koreshanity.



Every age terminates in a certain degree of integralism; and every succeeding age commences with the inte-

gralism developed as the product of the prior cycle or dispensation.

The Age Ends in Conflict and Catastrophe.

The Formidable Power of the Trust is the Result of Competism; Purpose of the Revolution; Koreshanity the Ark of Safety.

IT IS USELESS for the people to rely on what any political party may offer as a pledge for the correction of the trust plague. The trust is the money power; it has come to stay until the end. Those predictions founded upon the philanthropy of the millionaire are falsely predicated, and are only intended to deceive.

In the secular world there is no god but money. The worship of this god is the worship of mammon, and this love is the beast which, in the beginning, was more subtle than any beast of the field which the Lord God had made. "But," you will say, "if this is an evil god, or an evil beast,—this love of money,—then God did not create it." We answer: "I form the light, and create darkness; I make peace, and create evil: I the Lord do all these things." Why does the Lord create evil? Because he cannot help it. Evil comes as the reaction from good, and the voluntary power and process by which the Lord creates good reacts in the involuntary of the Lord, by which the Lord involuntarily produces evil.

The love of money and the money power constitute the love and power through which the great climax of revolution terminates the dispensation. No political party can effect a cure for this great evil. Money is too powerful, and the heart of the human race is too corrupt and susceptible to withstand the sinuosities of the great serpent. There is no hope for the world but in the revolution of the heart itself; and this can only come through the breath of God in man, in a new baptism about to be poured upon the world.

When the Jewish church reached the limit of its corruptibility (when the dispensation had attained the fulness of its iniquity), it was obliterated in the bloody catastrophe in which the age terminated. Before the end came, God breathed upon the people through the operation of the Holy Spirit. The Spirit overshadowed the world, because the source of the Spirit had been manifest in the personality of the Lord Jesus. Had there been no Lord Jesus, there could have been no baptism. The Christian age will end in a greater revolution, in a greater catastrophe, but before that great and dreadful day of the Lord, now at hand, Elijah the prophet—God the Lord in person, will appear to inaugurate a greater baptism than that by which the Christian dispensation was ushered in.

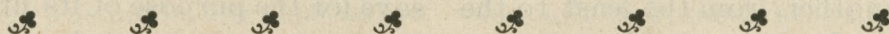
The battle of God and Magog cannot be averted by

any cries of peace! peace! The time of peace has not yet arrived. Peace will come after the great conflict. In our prediction of the coming of the great crisis and catastrophe, we are now merely giving the warning of what will come in the secular domain of human activity. The battle of Gog and Magog will also be fought on the social and religious planes of life, and the dispensation will terminate amidst the three great woes.

Is the world growing better? It is reaching the climax of its glory and perfection in the manifestation of the Sons of God. It is reaching its disaster through the degeneracy of the masses of the people whose love is in the competitive system, which is begotten of the devil and born of hell, and is diametrically opposed to the principles and practices of communism as ordained of God, and made operative 1900 years ago through the office and mission of the Lord Jesus, the Son of God and Creator of the universe. The new dispensation will begin in an organic Communism, the direct outgrowth of the planting of the Lord Christ in the soul of the human race.

We rejoice in the heading up of the money power. We have made these predictions for thirty years. The centralization of the wealth of the world is the false imperialism which, when fully ripened, will inaugurate that other great battle—the battle of Armageddon. This is the power of evil against truth and good, the Imperialism of Jehovah. This battle is that of the wealth of the world and the power of the competitive system against the riches of truth, equally centralized and all powerful.

There will come a great conflict. This is not the battle of Gog and Magog, but the battle of Armageddon. It is the final power of the hells against the power of God and his Anointed. God himself will end the strife through his power to conquer the world, and in this power alone is the hope of the world against the evils into which the great political powers of the nation and the world have led us. Koreshanity is the ark of safety. God has prepared this place and ark of safety from the storms of revolution about to sweep the face of the earth, the storms through which the old heavens and the old earth will be made to pass away. The old church and state are grown hoary with age and iniquity; with the besom of destruction they are to be swept away by the new light and glory of the ages.



The Koreshan System involves the science of life and its application to all human relations and activi-

ties. As the science of life, it is the science of practical Christianity.

The Rarity of Christian Charity.

Modern Misconceptions of Charity ; the False Philanthropy which Prevails Throughout Christendom ;
True Charity Demands the Establishment of a New Social Order.

BERTHALDINE, MATRONA.

UNDER THE SUN where all is vanity, "alas for the rarity of Christian charity." The world utterly lacks a divine conception of true Christian charity, the normal expression of love for humanity. The voice of its chief Exemplifier, the one righteous Judge declares: "If ye love me keep my commandments." In the day of final judgment He will say: "Inasmuch as ye have done it unto one of the least of these, my brethren, ye have done it unto me;" and "Inasmuch as ye did it not to one of the least of these, ye did it not to me."

Recently, we picked up a little tract in a suburban station, entitled "Inasmuch," which propelled the following train of reflections: The purpose of the little tract is to stimulate impulses to the modern variety of popular Christian charity, which we rate as one of the greatest hindrances to the destruction of the "abomination which maketh desolate." The tract offers suggestions as to the good we all might do if we only would. These suggestions are ludicrous and pitiful in the presence of the gigantic hydra-headed social evils promoted by modern Christianity. We present a few of them as recalled:

(1) Since in the homes of abundance, books and papers accumulate so fast their disposition is a problem, why not send them to the homes of the poor in the cities, the distant prairie homes, sailing vessels, etc., in memoriam of our Lord's saying, "Inasmuch as ye have done it unto one of the least of these, ye have done it unto me"? (2) Then there is the toy of which Amy has tired, (Amy, so overloaded with gifts from uncles and aunts,) why not send it to the poor wasted children in the hospitals? (3) There also are the advertising cards of which Hugh has gathered so many and is wearied; why not send them to the bright-eyed heathen children in India? (4) There is that worn-out dress of Amy's, somewhat soiled, to be sure; and that outgrown suit of Joe's that he cannot get into; why not give them to some of the least of the Lord's little sisters and brothers "inasmuch" as they are now useless to yourself?

We call these suggestions disgusting evidences of the degenerate state of all popular modern conceptions of the Christian charity which the Lord Jesus taught and exemplified. True Christian charity demands far more, even in its least forms, than consignments of second-hand goods fit only to be burned into fertilizers, but which are so often offered to the brother in need, in the name of Christ. Divine Christian charity, or the equity of love, demands that the brethren in Christ shall in honor prefer one another, from the least to the greatest in official service. It demands the common purse for their commonwealth, and a liberal distribution of its contents, "good measure pressed down and running over," according to needs, and coöperative in-

dustry in the production of that commonwealth according to ability.

The modern competitive strife, from greed of gain, characterizing the whole nominal Christian church, which creates all the necessity for the repulsive forms of modern charity, is wholly inconsistent with the teachings of the Lord Jesus and the form of social life he instituted. To the young ruler who came to Jesus with the conviction that he was living in obedience to the law of love, and who sought eternal life, the Lord said—to give him a revelation of his inherent sinful selfishness—"Go and sell that thou hast and give to the poor, and come and follow me." He went away sorrowful, because he knew the intensity of his pride in the control of his great possessions. To surrender them to the Lord, the one genuine poor man in the world, meant the overcoming or subjugation of himself for the blessing of the many. He was so short-sighted, so lacking in the science of the law, that he could not see that in blessing others by coöperation with the Lord in the establishment of equity, a harvest of blessings must be his rich reward in unity with the Lord of the harvest, who institutes equity, and thereby has eternal life.

To Christ alone belongs *all*. He who was rich, it is written, became poor that through his poverty many might be made rich. "Lo, I am with you always, even unto the end of the world." Christ is still with us and still poor; for our God is a continual sacrifice for the establishment of the righteousness of the equitable distribution of the products of his coöperative industry. The true Christ or God Anointed is always the chief representative of the divine science of equity, the gift of the science of law in its universal operations.

The Christ is the store-house to whom all the tithes of all wealth belong. He alone is worthy of being the chief monopolist, the final trust of all men. There is nothing small about the Lord in his giving or demanding. He is in the perfect science of his being, and fears not to distribute all, even his flesh, which he periodically gives for the renewal of the life of the world. Alas! the world is dead to the goodness of His charity; and modern Christianity, the great vivisectionist, demands his perpetual crucifixion between thieves, and gives him daily, gall and vinegar to drink in its name.

Who shall stand in the day when He appeareth to judge the earth by the standard of his righteousness—that love which is the fulfilment of the law? He that hath clean hands and a pure heart. No hands are clean that clutch at the filthy lucre of the competitive system, save for the purpose of its utter destruction. No heart is pure save the heart devoid of the greed of gain, the heart that beats only to force the free distribution of all the goods of life to every corpuscle of the great body of humanity, according as its need shall be. Donations

of ancient newspapers and second-hand duds, as well as other wonderfully reprehensible works done in His name, will never furnish an escape from the condemnation of the law of divine love, which demands that our all be placed on the altar of the commonwealth.

Salvation by faith alone is not offered in this day of the Lord—the day of final judgment, in which the science of the law goes forth, and upon which we have certainly entered; for it is going forth to be received or rejected. No one may now escape justice according to works, who ignores this supreme power of the Almighty, his science of the law, the power of God by which he preserves his own being. Its presence ends the day of grace, and indicates the day of judgment when men shall be tried as gold is tried, and refined as silver is refined, and become known as men of God by their fruits, and judged by their works. In this day the Lord says: "Blessed are they that *do* his commandments."

People who really want the approval which cometh from God only, who do not care to give alms to be seen of men, must turn their backs on the competitive system originating in the greed of gain, and place themselves under the instruction of the divine science of true Christian charity, or the equitable distribution of the products of coöperative industry—the common wealth of the coöperatives. The so called Christian charities, great and small, of the present time are a stench in the nostrils of the Almighty. Carnegie's gifts of millions—to be invested in schools and libraries—are no better deeds when judged by the laws of equity, than the distributions of garbage and old clothes donated in the slums, as God's gifts of food and clothing. All these nominal charities are necessitated solely by man's inhumanity to man, and are but patches on a worn-out garment that is become the filthy rags of a degenerate self-righteousness which rejected the holy Seed of the righteousness of God.

As alleviations of human misery for the moment, these charities serve in the end but to perpetuate and multiply diseased and rotten forms of life. Everyone shrinks from becoming an object of modern charity,

who has so far by success in the general competition escaped the lot. How many of our modern ladies bountiful would willingly become objects of a charity like unto their own? How many would cheerfully put the old soiled garments of others on the backs of their daintily clad children, or fill their stomachs with the "cold victuals" of the stranger? All have a horror of such a possibility, yet they persistently uphold all the institutions of religion, learning, and commerce which perpetuate the conditions so abhorrent.

Not too soon may the ax which the Lord laid at the root of the tree of competition, the love of money, be lifted to fell and to destroy it, root and branch. Divine charity, which wields the Flaming Sword of the science of the law, must become the destruction of the money power—the love of evil deeds of disobedience to the law. Divine charity must devote its celestial energy of love to the wisdom of lifting as the standard of righteousness in earth, the science of that Decalogue which the Lord Christ fulfils.

All the divine forces in the universe are now demanded for the regulation of coöperative industries, and the equitable distribution of the products of those industries according to human needs and accredited performance of use. Justice demands that the strong shall bear the infirmities of the weak, for such is the divine use of strength. Oppression of the poor and needy must soon become a thing of the past. The concerted action of the brains of the great trust promoters could find nobler service than the creating of trusts and combines for the greater oppression of the poor; but they reject the converting power—the science of the law.

The great brain of the Almighty, the brain of his Anointed Lord, must be the treasure house of Jehovah. He, the self-emptying, must become the center of genuine charity, of reciprocity, of equitable distribution. The Lord who was rich but for our sakes became poor, is the one now to be enriched with all possessions, for he will share with absolute equity his great inheritance, his well-known and greatly beloved universe. In His name alone can the poor in spirit be blessed, and the meek inherit the earth.

The Sweeping Power of Private Capitalism.

Growing Sentiment Against the Present Order of Things; Significant Movements in the Direction of Public Ownership; Modern Evils cannot Long Prevail.

PROF. O. F. L'AMOREAUX, A. M., PH. D.

IN THE *Review of Reviews* for May, we learn of the efforts of the London County Council to complete the acquirement, by the public, of all the tramways of the great metropolis, also the furnishing electric lighting and water supply adequate, and of the best quality. Mr. Millin says that the progressive party won by adopting a policy of "municipal socialism, and endeavoring to use the organization of municipal government for the purpose of improving the public services, lowering the public charges, improving the treatment of the men employed, and lightening the public burdens." He says, that "the idea of using the public administration for the purpose of dispensing with the private capitalist is the question of the future, and together with the settlement of the land question, will dominate the future of parties." He suggests that the public must grapple

boldly with the question of accumulation and ownership of property.

To begin with, the immense drink traffic should be nationalized or municipalized, so that the enormous profits on \$1,200,000,000 invested in fostering the drinking habits of the people might be saved, and the private incentive to increase the trade might be made to cease. All drinking for private profit, Mr. Millin thinks, should be stopped. If it were possible, of course, it would be far better to blot the whole drink curse out of existence; but while the Englishman's insane appetite for liquor, especially beer, must be satisfied, of course it ought to be done without making the few enormously rich out of the hard earnings of the poor. If the people themselves manufactured the vile stuffs they drink, there would not be the temptation to adulterate it with the poisons

that are now known to make it a still more deadly potion to the drinker, and government would be making wise provision for the protection of the public health as well as purse.

This same writer thinks that the party which shall seek to apply the same principle to private capitalism in all its forms will sweep all things before it, as the Progressives have in the cases already tried in London. When the masses of people in every country become sensible enough to go and do likewise, the money-changer class that now rules and ruins the world will find it convenient to strike its tents and move on, and oppressed and weary humanity will be able to draw a free breath again after ages of oppression. The same spirit of common sense and common honesty has been getting abroad a little in some of the other cities of Great Britain, and far beyond all, in her remote colony of New Zealand, whose great progress in this line is attracting the attention of the world.

While municipalization of some public utilities is making some progress here, greatly to the shame of our boasted freedom, so completely has the Goddess of liberty allowed her hands to be fettered by mammon and monopoly, that with all our glorying we are falling far in the rear of the procession, and allowing the hoary despotisms to get the start of us in many things. We have distanced them in our reverence for the golden calf; under the deceptive plea of eminent domain, we have suffered monopoly to steal our public highways, and to charge us for passage all that the traffic will bear; we have suffered these monopolies to deny us government savings-banks, parcels express, government telegraph and telephone, and destroy all individual enterprise and independence. They are fast gathering God's green earth into few hands, disinheriting the

great mass of his children and making of them wage slaves and tramps.

Despite all present seeming, it is written over the broad arches of heaven that righteousness only is eternal. The treasures of the Incas, piled mountain high, of which Spain robbed them, only sank her ship of state to the bottom where she is now slowly rotting away. Though hand join in hand, the wicked shall not go unpunished. The very grain of the universe is against injustice. Though the Boss Tweeds say, "What are you going to do about it?" they will yet flee from the presence of outraged justice and be compelled to look through prison bars. Though vengeance be long delayed, it will certainly sweep away all the bulwarks of wrong. No weapon has ever been, or can ever be forged by men or devils, that can forever defend the evil or permanently destroy the good. The practical infidelity of the present, both in and out of the church, believes "because sentence against an evil work is not executed speedily," that there is no such thing as an eternal truth and its opposite lie, but that one thing is about as good as another, and that truth and falsehood, good and evil, right and wrong, are only relative, and creatures of circumstance; and that if they are not, owing to our necessary limitations, we are not expected to, indeed, cannot know them; such teachings, wherever found, are doctrines of devils, not utterances of truth and righteousness.

Such chinks and crevices as those being opened by the London County Council and New Zealand, that far-off island which in our first knowledge of it was inhabited by cannibals, reveal the cleavage through which may suddenly, or at least rapidly rush the deluge of cosmic forces that shall relegate to the limbo of the hoary despotisms of earth, the nightmare of private capitalism that has for ages darkened the whole heavens of civilized man.

In the Editorial Perspective.

LUCIE PAGE BORDEN.

ANOTHER CASE of religious controversy has developed. The directors of Union Theological Seminary are considering the advance sheets of Prof. George H. Gilbert's book on the "Revelation of Jesus." If they decide that the teachings of this book are heretical, it is said that the author will be forced to resign his chair of New Testament Exegesis. Charges of heresy were brought against him a year ago, and he was given leave of absence to prepare for publication the work which he had projected. The pre-existence of Jesus Christ forms the thesis of the book. Had Christ or had he not a personal pre-existence? From a consideration of three passages relating to this subject in John, Prof. Gilbert concludes that the words of Jesus do not involve any claim to personal pre-existence. "God foresaw the Messiah in history, so his pre-existence was merely ideal." It is plain that this controversy involves the whole doctrine of the trinity. Koreshanity holds that Jesus was one with the Father just as he declared: "I and the Father are one,"—that he was the very fulness of the Godhead bodily, the Father to whom he prayed being his own interior mind, the centralization of the spiritual forces of the universe. This is quite different from the idea that God, who was one person, foresaw the Messiah as an

historical character to come, a person distinct from himself. Not three persons and one God, but one God with a triunity of attributes, is the Koreshan concept. If Jesus was God and the latter has existed personally from all eternity, then Jesus had and claimed the same attributes. By what logic is it proved that God is personal? Because man is personal, and no quality or attribute can obtain in effect beyond what is found in cause. What is meant by the pre-existence of Deity? Did God live before he made the world and before he made man? Assuredly not. Koreshanity holds that God and his humanity have existed from all eternity without beginning of years or end of days, by virtue of their reciprocal relationship. This statement implies no contradiction of the preceding proposition, which refers to this relationship as that of cause and effect. God evolves from man as man evolves from God, and neither could exist without the other or ever did maintain a prior and independent life. God is first in *quality* but not in *time*. There are two grand movements of progression and retrogression through the aion, and the aions follow each other with no break. Time is only a relative term from an Anglo-Saxon root, to cut, hence time is what is cut off from eternity. From one

embodiment to another, a certain portion of the lower humanity to whom Jesus said: "Ye are of your father the devil" (God's involuntary power) progresses toward Divinity through experience in the hells, a term which comprehends all spheres of natural and spiritual life where mortality prevails. At the point of union where God and man conjoin there is a corresponding descent of entities which produces a corresponding retrogression. One of the three passages which Prof. Gilbert cites is this: "What then if ye behold the Son of man ascending where he was before?" This was fulfilled in the translation of Jesus when he converted his body to Holy Spirit and not only baptized the church in his descending degree, but ascended to the Father, meaning that his ascending spirit was conjoined to *his own interior*. The Lord, the Messiah, disappeared from the natural world and entered into conjunction with God the invisible Father. The same explanation covers the second passage: "Now, O Father, glorify thou me with thine own self, with the glory which I had with thee before the world (meaning a cycle or age) was."

The solidarity of the Chinese empire has preserved the old order intact. Corresponding in some manner to the shell of the cosmic egg, it has acted as an environing sphere to bind together and guard all that pertains to the natural sense-life. By the old order is meant the continuance of the lines of natural generation according to which men live, they scarce know why, transmit their life to offspring destined in turn to pass away in a few brief years, then die. China is the great bulwark of family life; ancestor worship is a prominent feature of her religion, and the patriarchal system which renders the father an absolute despot prevails. The exaltation of family life and the degrading position accorded to women are the two main features shown by a study of Chinese customs. Their classics teach that a woman's lot consists of three stages of obedience; first to her father, second to her husband, then if her husband dies, to her son. While other nations have begun to concede some measure of freedom to woman, China has steadily maintained the sanctity of musty traditions. But no wall of conservatism can shut out the divine purpose which extends to every nation as well as to every individual. All will reach the climax of human destiny either in this age or in an age to come. The disintegration of the Chinese empire and the exaltation of woman are both factors in the establishment of the new order of divine propagation, in which woman is redeemed from the curse and the Sons of God are begotten in purity. By an extraordinary series of events, a woman has control of the Chinese empire. False and unscrupulous, she is the typical product of centuries of oppression, and she represents the opposite of the true mother principle appointed to control and guide the destinies of the new kingdom. The divine and enlightened womanhood is constructive in all her functions. The dowager empress as the head of the anti-reform and the anti-foreign party, has been the accelerating cause of the friction that led to the popular uprising. Through the influence of woman, ignorant and wicked, the disintegration of the old order has begun. Through the function of woman exalted and purified by an influx of divine wisdom, the new order will be constructed. Two years ago the reform movement in China, headed by the young emperor, was spreading with rapidity. This in itself involved certain dissolution, but the process has been immensely hastened by the opposition of the conservatives under the leadership of the empress, whose latest move is the appointment of a board of regents to hamper the emperor,—that is, to produce more friction. Now the result of the friction of atoms is to wear them away until they reach the point of transformation to energy. General transformation of what is called the

Celestial empire will soon ensue from present chaos. For the first time in history a native woman has appeared on the lecture platform in China, and addressed an audience of five hundred persons. The nation that held her in bondage and the religion that denied her a soul are doomed. The indemnities demanded by the covetous powers will impoverish the Chinese, while the passions aroused by the partition of the empire will create more friction among the Allies. As before stated, increased friction means general acceleration toward the transformation of the world.

The word element means first principle, from the Latin *elementum*. There are some specific applications of the term that it may be interesting to consider. The bread and the wine of the sacrament are called the elements. They typify the flesh and the blood of Christ. The Lord knew that he was soon to convert his body to spiritual substance, when in the form of pneumatic and psychic energy it would be received by his disciples. He used the bread and the wine of the last Supper as symbols of the love and wisdom of Deity, which are the first principles of the universe, hence elements; so this application of the term by the church is symbolically correct. But love and wisdom like spirit and matter or light and heat are interconvertible. Chemistry distinguishes a certain number of primary substances or elements which it defines as indestructible; they may enter into combination with each other, but they cannot be decomposed. Alchemy on the other hand, as proved by Koreshan Science, contends that there are no indestructible substances, and all the elements of science are interconvertible. A chemical union is not a recombination, but a combustion in which substances are actually destroyed and created; hence the union should be called alchemical. Theosophists have much to say of elementals, by which they mean spirits peculiar to earth, air, fire, and water. These are really spirits in the spiritual world, located in the human brain, and Theosophists see them clairvoyantly. Before death, they lived in the natural world. It is true that persons at different periods in their development possess certain qualities corresponding to the four elements of the ancients. There are no nature spirits evolved out of fire in the Theosophical sense. The salamander was a creature fabled to live in the fire. The word is from a Greek root meaning care, anxiety. Those who are able to pass through the fire unhurt are those who reach the Sonship or the status of Divinity.

The *Scientific American* has the following note: "It is estimated that at an altitude of over 60 miles, the atmosphere will consist of 95 per cent hydrogen. It is suggested that this may be the source of the occluded hydrogen usually found in meteoric fragments." According to Koreshan Science, meteors are materialized through the meeting of levic and gravic energies within our own atmosphere of oxygen and nitrogen, the depth of which is about 900 miles. Above our atmosphere and resting upon it, is one of pure hydrogen. At the junction of the two atmospheres, combustion takes place, oxygen, hydrogen, and nitrogen are burned up, while new levic and gravic energies are created that ascend and descend. Free hydrogen is not eliminated in this combustion, and there is none to be found in our atmosphere. If it is found in meteoric fragments, and meteors are materialized in the lower atmosphere, then hydrogen must be created in the same combustion that produces the meteor itself. Scientists think that meteors come shooting down with almost inconceivable velocity from celestial spaces millions of miles away, and that hydrogen is an indestructible element. Now the question is, how can a mass of matter already fully materialized, in traversing a stratum of hydrogen at such velocity, absorb an indestructible element so that large amounts of

occluded or absorbed hydrogen are found in meteoric fragments? It may be asked in this connection, how clouds and rainfall are produced if there is no free hydrogen within our atmosphere. Gravic energies created at the junction of the lower and middle atmospheres descend to meet levic energies created in the combustion that is constantly taking place between the water surfaces and the air. Clouds are formed and rain is precipitated wherever these specific energies meet. Fogs seem to rise, but close examination shows that every atom of vapor is really falling.

The May *Cosmopolitan* contains an article by Richard T. Ely, upon the conditions requisite to social progress. Religion is first named among these essentials. "Religion is needed for enlightenment and strength, and without the aid of religion there is little hope for social progress." Last in order and in strong contrast with the opening statement, appear these words: "Regulated competition within its own proper sphere is one of the conditions of social progress." The writer closes with a plea for legislation to protect the interests of the wage-earning population. Is it possible that he perceives no logical gap between the two conditions which he makes coincident? Love to the neighbor with care for all the interests of the neighbor is the bond of religious fellowship, while self-interest is the sole impulse of competition. The two principles are directly opposite, and no social progress can be at the same time religious and competitive. After making religion the first essential toward improvement, the writer goes on to speak of the necessity for legislation to curtail monopoly. When the heart is subjected to the religious impulse, monopoly will die a natural death. It is not an outgrowth of love to God and man which constitutes religion as defined by the Lord himself. Under the competitive impulse monopoly has acquired such tremendous force that no legislation can check its momentum. Nothing but the transformation of the human heart can prevent the centralization of wealth.

The clergy and the laity of Chicago are discussing a pertinent subject of inquiry proposed by the *Record-Herald* of this city: "Why the gospel is not preached." We take pleasure in informing them that the gospel is preached every Sunday at Koreshan Hall. There are meeting places in Chicago where good tidings of great joy to the world, are proclaimed. The gospel of the new age, the gospel of the science of natural things, of immortal life and the coming of the Lord, is eloquently and patiently set forth in the wickedest city in the

world. The reason why the gospel is not preached in the churches of Chicago, is because every vestige of its primitive meaning has been lost in the great declension. Where can a clergyman be found who is able to give a scientific exposition of the phenomena of the ascension or translation of Jesus Christ? Is there one among them who will assert with authority that he knows the law of the resurrection from the dead?

Another confirmation of Koreshan predictions is found in certain figures relative to the food and fuel supply of the world, compiled by one of our local dailies. While British ships still carry the bulk of the world's fuel, the coal-producing area of the United States is many times greater than that of any other country, and during the past two years our production has exceeded that of Great Britain by more than six millions of tons. Ten years ago the English product was in excess of ours by forty millions of tons. Just now the question of an export tax of one shilling a ton in England tends to reduce the coal export still further. It does not require any remarkable foresight to predict now, in view of such statistics, that the United States is destined to furnish fuel and, as other facts show, food for the world. But such predictions appeared in Koreshan literature years ago, before American resources had been discovered or exploited.

Action and reaction are equal. The billion dollar steel trust is to be matched by a Railway Workers' Union to include all the employes of the United States. Labor and capital are centralizing so rapidly that the events of each succeeding day are momentous. The object of combination and centralization is to avoid friction,—at least, that is what both parties declare with apparent sincerity, yet they know that each designs to intimidate the other. The issue will defeat the avowed object; the force of the conflict will be in proportion to the power centralized.

The reason why a prominent clergyman recently preached upon Mrs. Humphrey Ward's "Eleanor," is because he wanted a novel subject.

Koreshanity says that co-operation is the law of the universe. Darwinism says it is competition.

He who knows the destiny of the atom knows also the destiny of man.

Combustion involves life and death, creation and destruction.

Editorial Discussions and Miscellany.

QUESTIONS ANSWERED BY KORESH.

The Four Corners of the Earth.

EDITOR FLAMING SWORD:—(1) What and where are the four corners of the earth? In that connection, please explain what is meant in Rev. vii: 1, 2, 3. (2) We are taught that every fire of combustion generates ascending and descending energies, but as from these fires at the center there can be no farther ascent, and from those at the periphery of the shell there can be no farther descent, what becomes of these energies? Do they cease to so generate? Any light on the subject will be appreciated.—J. S. S., Estero, Fla.

(1) The four corners of the earth are the two equinoctial and two solstitial points in the sun's passage on the ecliptic. These are the four cardinal constel-

lations and signs. These, however, are only the correspondences of the anthropic corners. The four corners of the earth in the spiritual degree, are the four cardinal doctrines of immortality. One corner is the doctrine of the humanity of God in the unity of the Godhead as one personality, through the begetting power of Deity. The second corner is the doctrine of the possibility of the attainment of Sonship through regeneration from the planting of the Lord God in the human race. The third corner is the doctrine of the unity of God and man. The fourth corner is the doctrine of the final suprem-

acy of man over all the works of creation. In this doctrine is involved the creative possibility and power of man as the God-men in whom reside all creative functions, and upon whom recreation and the perpetuity of the universe depend.

In this reply we have merely defined the four corners in two specific domains. In the secular (social) world, the four corners are the four great fundamental principles of organic unity; namely, commerce, agriculture, construction, and mental and physical culture.

There are many other domains, the four corners of which—upon the basis

of correspondence, could be defined. Moses, Elias, Jesus, and the Messenger of the Covenant are these four angels; they are now embodied in the one personality. A vision on the Mount would reveal these, as Moses, Elias, and Jesus were made manifest to Peter, James, and John on the Mount. In this sense, the four angels are the four points of the four degrees. A wind is the operation of the Spirit, as in the case of the Holy Spirit 1900 years ago. The four winds are the four qualities of spiritual power, in the descent and operation of the heart of God in man, as it will be manifest in the baptism to come.

(2) When a refined energy reaches the center it can ascend no farther in space, but it can develop a more refined energy which passes into another and finer dimension, until the limit is attained. This is inversely true from the finer to the more gross. Space is defined by its center and its circumference. There are seven primary laminæ in the circumference of the shell. These are metallic. There are also five mineral plates, hence there are twelve qualities of energy—anodic and cathodic, passing inversely from the two extremes of center and circumference. This provides for twelve qualities of energy constantly converging to the astral nucleus, and radiating from the nucleus toward circumferences. This, therefore, provides for as many dimensions in space as there are degrees of alchemico organic energy interchanging from center to circumference. In the anthropostic domain, there are as many corresponding spiritual degrees, for the two domains or spheres are related through the principles of correspondent analogy.

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The Order of the Planets.

EDITOR FLAMING SWORD:—(1) From my general reading of Koreshan Astronomy, I derive the inference that the emplacements of the planets we see in the sky is the reverse of their order in the Copernican system; that is, that Mercury revolves farthest from the astral center, and that Neptune's position is nearest the astral center. Am I correct? (2) Do the planets correspond to the metallic rinds of the environ in the order of their occurrence—Neptune to gold, Uranus to silver, Saturn to copper, Jupiter to zinc, Mars to iron, Venus to tin, and Mercury to plumbum? Or have they a totally different correspondence?—E. W., Lake-side, Calif.

The emplacements of the planetary disci in the laminæ are—in their relation to our point of observation on the surface of the earth—the reverse of what they would be under the Copernican system, but their reflections in the heavens are the same; that is, the order is the same as in the Copernican or Newtonian astronomy. It is understood, of course, that the planets are movable disci between the planes of mineral and metallic strata which comprise the cosmic rind of the cell. Mercury is the nearest us in the cosmic rinds, but its reflected focal point is farthest from us, toward the astral nu-

cleus. This order is observed throughout.

(2) The planets do correspond somewhat to the order named in the question; but as a disc passes in its course between two plates or laminæ, it partakes of the two substances between which it moves. The disci are primarily mercurial, but the mercury is an amalgamator and combines the metallic substance of the surfaces over which it passes. They move by peristalsis, through the alternate expansion and contraction of the laminæ. This vermicular action is caused by the alternate caloric and cruosine energy from the actinic solar radiations.

Each planetary disc in its turn reaches a point where there is an opening from one planetary orbit into another. At this opening there is a discharge from the material substance of one disc to the succeeding one. This operation continues until a great cavity is reached, a general dump, so to speak, where there is a perpetual fire in which the entire substance is reduced to energy and returned as such to the astral nucleus, as a convergent alchemical spirit. This place is the material correspondence of the *origin* of the orthodox hell. The orthodox conception of hell is a perversion of the ancients' true knowledge of this eternal fire.

The seven planetary divisions correspond to the seven divisions of the alimentary canal. These constitute the actual bowels of the earth. In correspondent relation of the cosmic shell to the form as it exists after incubation, these seven disci would constitute a continuous canal as in the human intestine; hence the divisions of the alimentary canal correspond to the seven planets.

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Fair Play for China.

Dr. Smyth Defends the Chinese, and Points out Crimes Perpetrated by the Powers.

This is a good time, when the Powers are trying to reach some settlement of the crisis in China, and when the recent crimes against foreigners are fresh in our memories, to remind ourselves of the outrages which China has suffered at our own hands. She has offended deeply, but fairness will acknowledge that she has had much and great provocation. Whatever may be done, the West is not in a position to pursue a policy of revenge, for some of our own acts have been among the chief incitements to the recent outbreak. I wish to tell of some of them here. I was in China when all that I shall mention occurred, and I know something of the impression which they made on the Chinese people. Some of them I witnessed with my own eyes.

Sixteen years ago there was perpetrated within ten miles of Foochow, where I was then living, one of the crimes of the century. The French were engaged in the conquest of Tonquin, a country which had long been a tributary of China. The Chinese government, though opposed to the French proceedings, took no active measures to check them. However just its claim, it did not feel strong enough to fight. A good many Chinese, however,

went over the border from the provinces of Kwang Tung and Kwang Hsi to help the Tonquinese, and for this the French demanded an indemnity of \$16,000,000. The Chinese government denied responsibility, and refused to pay.

The French then began to threaten, but without success. Two war-ships entered the Min River in July and anchored opposite the arsenal, ten miles below Foochow, and twenty miles from the river's mouth. Others followed at intervals till there was a large fleet present. There were two large forts at the mouth of the river, and two others ten miles farther up, but they never interfered with the freedom of movement of the French. It was not thought that, entering the river in a time of peace, they would do what they afterward did. The Chinese, however, made what preparations they could for defense in case of treachery. They collected a fleet of eleven small cruisers and gun-boats, and a large number of antiquated and useless war-junks.

On Saturday morning, the 23d of August, the largest of the French ships steamed out of the river, but returned in a few hours with another still larger. They passed in without opposition, but no sooner were they safely above the forts and with the rest of the fleet than they opened fire. In less than half an hour ten of the Chinese gun-boats and most of the war-junks were sunk, and over three thousand of their sailors killed. For days one could hardly cross the river between its mouth and the scene of the outrage without seeing some of these victims of French treachery and brutality. No declaration of war preceded this attack. The French ships entered the river while the two countries were still at peace, and the whole outrage was as treacherous as it was cruel. Up at the city the foreigners were protected by British and American gun-boats. The people had provocation enough to rise and attack us. If they had done so, and some of us had been murdered, the Chinese would have been denounced in the usual fashion as savages, and the three thousand of their countrymen who were killed would never have been thought of.

I remember well the anxiety of those trying days. There were no foreigners, except the French, who did not acknowledge the infamy of the whole proceeding. Foreigners of other nationalities were so ashamed of it, and so fearful of the consequences, that they placed on their gateposts notices to show the people that they were not French. The crime is remembered by the Chinese of the Fokien province to this day. It is remembered by Chinese everywhere. The name of France is execrated wherever in the empire it is heard, and all foreigners suffer for it. The people do not know enough to distinguish between one country and another. The brutal treachery of one blackened the reputation of all.

The next outrage occurred at Shanghai,

in July of 1898, and was so sudden that though I was in the city only a few days before, I did not hear a word as to the possibility of it. Just outside the French settlement there was a large Ningpo rest-house, at which the bodies of Ningpo people who died at Shanghai were kept till they could be taken back to their native city. To the Chinese the building had all the sacredness which a cemetery has in this country. The French consul wanted to buy it to enlarge the settlement, and claimed that by an old agreement he had a right to do so. The trustees of the rest-house denied that there was such a contract, and refused to sell. The consul, after fruitless attempts to induce them to part with the building, proceeded suddenly to tear down the wall which surrounded it. A great crowd collected and drove off his workmen. But he was determined to carry out his plans at all hazards, and from a French cruiser anchored in the river, he had landed a force of sailors and marines, who fired upon the people and shot twenty of them dead on the street. Of what crime were these sufferers guilty? Of nothing but defending against French spoliation the temporary resting-place of their dead.

From that day to this no reparation or apology has ever been made by the French government for that cruel outrage. The death of a single foreigner costs China dearly. A couple of years ago the murder of two by a mob cost her a great harbor and the control of a province; but the slaughter of twenty Chinese, not by a furious mob, but by order of an official of the French government, was not deemed of sufficient importance to require even a verbal apology. For a lesser crime on the part of Chinese the removal of a viceroy would have been demanded. For that, so far as I know, a consul was not even reprimanded.

The monstrous demands enforced two years ago by Germany for the murder of two missionaries by a mob, are not as widely and fully known as they should be. Everybody knows that Kiao Chiao, the finest harbor on the coast, was seized, but that was not all. The German government forced the Chinese to concede to it entire control of the industrial development of the province. If any company, whether Chinese or foreign, wishes to build a railway or open a mine anywhere in Shantung, permission must be asked from Germany. The authority of China over its own territory is not recognized.

Some of the methods which the Germans employed to terrify the people into submission were high-handed in the extreme. Take the following as an example: Two Germans who were traveling in the interior were attacked and driven back to the coast. The commander at Kiao Chiao resolved to teach the people a lesson, and burned the two offending villages. This made matters worse, for many entirely innocent people were among the sufferers.

It was predicted by many foreigners at the time, that a bitter harvest would come from that crime. And it did come, for nothing is more certain than that the course of Germany in Shantung was the immediate cause of the Boxer uprising.

The manner in which various foreign governments have parceled out China into "spheres of influence" among themselves, should always be included in the catalogue of offenses committed against the Chinese people. A great part of the empire has thus been divided without the slightest regard to the wishes of its government. Last year Russia and England made such division a matter of treaty negotiation between themselves. It was agreed and declared that Manchuria should be the "sphere of influence" of the former, and the Yang-tse valley the sphere of the latter. In the foreign press the great central region, the richest part of the country, is spoken of as if England had some real claim to it, and the great Southern provinces of Kwang Tung, Kwang Hsi, and Yunnan are written of as if they were in some way mortgaged to

Lecture by Koresh.

The Founder of Koreshanity will deliver a Lecture on Koreshan Universology, Sunday, 3:30 p. m., May 12, 1901, at Koreshan Hall, 4th floor, 315-19 Englewood ave., Chicago.

A cordial invitation is extended to all interested in advanced thought.

France. Japan also has her sphere in the province of Fokien, and Italy wanted hers in the province of Chekiang. There is hardly a place on the whole east coast of China which is not said to be in the sphere of some Power or other except the one which owns it.

For the last two years China has been subjected to a series of insults, any one of which would have driven a Western country to war. She was justified in supposing that the Powers meditated partition, she was criminal only in the methods which she employed to prevent it. There is one lesson pertinent to the present negotiations which these outrages by foreign countries should teach us. They failed in accomplishing their purpose because they were unjust and cruelly severe. It has been a cardinal doctrine with many in the West that the East respected nothing but fear, and would yield to nothing but violence. It was held, therefore, that in dealing with Orientals the object should be, by sheer severity to terrify, to crush them into submission. This method has failed in China. Germany tried it with a vengeance, and her failure has been the

most conspicuous of all; the result, instead of peace, was the Boxer fury.

What is needed now is not punitive expeditions, oppressive indemnities, and wholesale slaughter. These methods involve innocent and guilty alike in a common ruin. We have had too much share ourselves in creating the past to resort to such brutalities as these. What we want is security for the future, and, to get that, we must put aside all thoughts of violence. The guilty should be punished if they can be caught, but the whole empire should not be kept in confusion till they are caught. There should be indemnities, but not so heavy as to crush the myriads of people, the vast majority of the Chinese who have had no part or lot in the uprising. Let the indemnity be sufficient to make good actual loss, that will be heavy enough to be borne. In a word, healing is far more in place than retaliation. There should be justice, but it should be tempered with a large quantity of mercy. Righteousness and consideration will do more to secure our safety in the future than heavy indemnities, the razing of forts, the prohibition of the import of arms, or any other measures which would remind the Chinese people perpetually of the injustice of foreigners and their own intolerable humiliation.—REV. GEO. B. SMYTH, in *Leslie's Weekly*.

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Manual Training in Schools.

Dr. Hirsch's Plan of New Education in Contrast with Present Cramming Methods.

To most people who are familiar with the tendency of our youth to leave the public schools before the upper grammar grades are reached, the introduction of manual training is easily justified on the ground that it stimulates the interest of pupils in school work and increases the percentage of those who remain through the full course of study. The utilitarians are also satisfied with it because the training it gives is calculated to enable men and women to wage more successfully the battle of life, teaching them dexterity in the use of their hands, and imparting a wider and more practical knowledge of the laws of physics and the principles of mechanics.

Before his congregation, Dr. Emil G. Hirsch made a plea for manual training in the schools, based upon higher grounds than these. He declared that manual training, as understood by the new education, has its credentials from a higher court than that of the utilities. It holds a vital place in the reliance of the new education, because it promises to make fuller men and women of the young under its influences. It imparts a greater measure of manhood, and therefore means greater energy of moral character.

Dr. Hirsch maintains that it is the aim of manual training to co-ordinate these three factors: The intellect, the emotions,

and the executive or will power. There must be harmonious development of self in order to reach the highest moral potentiality. The more power men command, the more may be asked of them. It is the strongest argument in favor of manual training, that it enables a boy to "discover" himself. Says Dr. Hirsch:

It is essential that every component of the human family be given the chance to discover himself, to find out for what work he is fitted. Manual training is explorative. It helps the young to develop not merely one faculty but three. Hitherto one gifted for constructive work with his hand may never have found out that this was his destiny, because the school made only appeal to his head. Give the boy a chance to try his abilities and talents at the bench and the anvil. Many a discoverer may have been permitted to miss his divine mission because the school did not open his eyes to the truth for another post he was better dowered than that of clerk.

The utilitarian argument in favor of manual training has been widely discussed. That it tends to largely increase the percentage of boys who remain in school through the entire course of study is also generally conceded by educators. But the argument of moral potentiality, so ably advanced by Dr. Hirsch, is, after all, the strongest defense of manual training. That which employs the law of creative work to develop harmoniously the mental and moral powers of a child, certainly has the highest value in fitting it for citizenship and for the obligations of life.—*Record-Herald*, Chicago.

* * *

List of Human Wonders.

It Requires but a Glance to Prove that Man is a Marvel, Fearfully and Wonderfully Made.

Wonders at home, by familiarity, cease to excite astonishment; but thence it happens that many know but little about the "house we live in"—the human body. We look upon a house from the outside, just as a whole, or unit, never thinking of the many rooms, the curious passages, and the ingenious internal arrangements of the house, or of the wonderful structure of man, the harmony and adaptations of all his parts.

In the human skeleton, about the time of maturity, are 165 bones. The muscles are about 500 in number. The length of the alimentary canal is about 32 feet. The amount of blood in an adult averages 30 pounds, or fully one fifth of the entire weight.

The heart is six inches in length and four inches in diameter, and beats seventy times per minute, 4,200 times per hour, 100,800 per day, 36,772,000 times per year, 2,564,440,000 in three score and ten; at each beat two and a half ounces of blood are thrown out of it, one hundred and seventy-five ounces per minute, six hundred and fifty-six pounds per hour, seven and three-fourths tons per day. All the blood in the body passes through the heart in three minutes. This little organ by its cease-

less industry, in the allotted span the Psalmist gave to man, lifts the enormous weight of 270,700,200 tons.

The lungs will contain about one gallon of air, at their usual degree of inflation. We breathe on an average, 1,200 times per hour, inhale 600 gallons of air, or 24,000 gallons per day. The aggregate surface of air cells of the lungs exceeds 20,000 square inches, an area very nearly equal to the floor of a room twelve feet square.

The average weight of the brain of an adult male is three pounds and eight ounces; of a female, two pounds and four ounces. The nerves are all connected with it, directly or by the spinal marrow. These nerves, together with their branches and minute ramifications, probably exceed ten millions in number, forming a "body-guard" outnumbering by far the greatest army ever marshaled.

The skin is composed of three layers, and varies from one fourth to one eighth of an inch in thickness. Its average area in an adult is estimated to be 2,000 square inches. The atmospheric pressure being about fourteen pounds to the square inch, a person of medium size is subject to a pressure of 40,000 pounds.

Each square inch of skin contains about 3,500 sweating tubes, or perspiratory pores, each of which may be likened to a little drain tile, one fourth of an inch long, making an aggregate length of the entire surface of the body of 201,166 feet, or a tile ditch, for draining the body, almost forty miles long.—*Cincinnati Journal*.

* * *

Religious Statistics for 1900.

Mere Estimates of Growth of Religious Bodies; Gains of a Decade Hide Failures of Past few Years.

"The Annual Statistics of Religious Bodies in the United States," published by *The Independent* in the issue of Jan. 3d, furnishes an interesting and fertile field of study. We are aware that the multitude of sources from which the information must be gained, the carelessness and indifference of many of those who furnish the figures, and inevitable overlapping and confusion in many of the items, conspire to make such tables far from exact. The compiler has been so much impressed with this fact that he has not thought it worth while to give the totals of his tables. We are sure, however, they will be interesting, even if they are only approximate. The columns as to membership give a total of 27,566,787 belonging to all religious bodies in the United States. In these are included 211,627 Jews, 65,000 Greek Catholics, 345,000 Mormons, 71,000 Unitarians, 48,426 Universalists, 1,000,000 christian scientists, [We have seen this estimate corrected for 100,000.—EDITOR FLAMING SWORD], 8,500 Armenians, 26,500 Independent Catholics, and 8,610,226 Roman Catholics, while 17,926,033 are given as members of what are known as evangelical churches.

Of the Protestant bodies, the Methodists of thirteen varieties lead in numbers, with 5,846,132 members, and the Baptists, which the compiler divides into seven bodies, come next with 4,579,394 members. The Lutherans, in five divisions, have 1,665,878, and the Presbyterians of twelve shades, 1,575,698.

Of the separately organized bodies, the Baptists stand first with 4,446,833 members; the Methodist Episcopal Church, North, reports 2,716,437; the Methodist Episcopal, South, 1,457,864; the Presbyterians, North, 973,433; the Disciples of Christ, 1,149,982; the Protestant Episcopalians, 716,431; and the Congregationalists, 629,874.

In percentage of growth, the Lutherans lead with three and one half per cent gain for the ten years, the Episcopalians follow with three and nine twentieths per cent increase, and the Disciples with three and one fifth per cent. The larger denominations come close together, and have from two and three twentieths to two and eleven twentieths per cent increase. This it should be remembered is for ten years, making the annual gain between two and three tenths of one per cent. The most astonishing increase is that of the christian scientists, who report a membership of 1,000,000 [See Editor's remarks above]—a gain of 991,000 since 1890, of which 920,000 is reported as the gain for the single year of 1900.—*Watchman*.

* * *

No Chance for Investments.

A man whose father was one of the great operators of Wall street, who controlled so many millions that he was able to wreck or make great business enterprises, said to the writer recently at a dinner, that all investment was becoming doubtful; he did not know where to put a dollar. All classes of enterprises were so largely at the disposal of manipulation in the street, one day depressed far below par and the next raised far above, always with a like purpose, the one of serving individual interests, that investment in securities quoted on the street had become a lottery. It was in the power of four or five men, by manipulation of the stock or by starting a parallel enterprise, or by any other of the numerous methods so well known, to make or break literally anything or anybody. Here were the methods of the father being applied to the son's disadvantage. Greater whales had appeared in the seas, which were capable of swallowing the sharks; the sharks were in jeopardy.

No well-informed man in the business world today, but believes that with two or three hundred millions at his disposal, a brain as able as some of those now in active careers may in turn attack and crush one leading business interest after another, until even the millionaires may be swept from the field and practically all the wealth of the country concentrated in one great corporation.—*Social Democratic Herald*.

The World's News.

May 1.—Mass-meeting of liberal Cubans at Mantanzas favors Platt amendment.—Closer relations between France and Russia promised; France will aid Czar in floating new loan.—Grinnell Congregational Ass'n strikes Prof. Herron's name from the roll.—Witnesses testify that bad feeling existed between Prof. Eastman of Harvard and Richard Grogan.—Kidnapers offer Cudahy \$21,000 if search is stopped.—Insurgent General Tiro with entire force surrenders in Luzon; other Filipino leaders lay down arms.—Martinelli receives Cardinal's hat at Papal Legation in Washington.—President McKinley and party welcomed at Memphis, Tenn.—Vice President Roosevelt guest of Home Market Club in Boston.—Buffalo Fair opens.—**May 2.**—Indemnity of \$273,000,000 asked of China.—Miner's Federation threatens strike of 750,000 men unless coal tax is withdrawn.—Mexico quarantined for typhus fever.—Plans for one million dollar naval arch for New York approved.—President McKinley travels from Memphis to New Orleans.—Mrs. Eddy of "christian science" fame predicts her successor will be a man.—Dr. W. S. Ament, missionary from China, reports good outlook for missionary work.—Pan-American exposition at Buffalo makes fine display; ministers anxious to close Fair Sundays.—New Century Club of St. Paul votes to admit colored women to State Federation of Women's Clubs.—**May 3.**—Annual report of Michigan Central R. R. shows increase of \$1,226,000 in earnings.—Nicaragua Canal survey finished.—Organization of the great Western Cereal Co. completed.—J. Pierpont Morgan to control coal industry of the Hocking and Sunday Creek Valleys.—Seat on New York Stock exchange sold for \$70,000, highest price ever paid.—Debate on coal tax opens in British House of Commons.—President McKinley in New Orleans; is received with enthusiasm.—Russians lose sixty men in battle with Chinese near Mukden.—Glasgow exhibition opened by Duke and Duchess of Fife.—Japanese ministry resigns.—**May 4.**—Great fire in Jacksonville, Fla.; loss of \$15,000,000; twelve thousand persons homeless.—President McKinley and party at Austin, Texas.—Forty thousand Italian emigrants to sail for United States this month.—Prussian ministry breaks up.—Illinois Central R.R. pensions retired employes.—Two speculators on Chicago Board of Trade take morphine on account of losses.—Population of London 4,536,034 by recent census.—**May 5.**—King of Korea transfers Rose Island to Japan.—President McKinley visits Fort Sam Houston, Texas.—Railway workers combining; plan to unite employes of all roads.—Presbyterians will revise Westminster confession.—Willie McCormick, ten years old, kidnaped in New York; \$18,000 reward offered.—Mrs. Cronje, wife of Boer General at St. Helena, has become insane.—**May 6.**—Italian chamber votes to expend \$23,739,-

000 annually in reorganizing navy.—United States cavalry and artillery leave Pekin.—Russian ambassador to Constantinople reports atrocities committed by Turks in Macedonia.—Seven persons die in fire at South Chicago.—Colonel Dennison and scouts taken by Boers.—President McKinley arrives at El Paso; receives messengers from President Diaz.—Maniac at Grenna, Sweden, stabs nine persons.—Wall street excitement reaches London.—Deputy Sheriff in East St. Louis has skull crushed by strikers.—**May 7.**—Melbourne, Australia, welcomes the Duke and Duchess of Cornwall and York.—Burlington passenger train collides with freight at Thayer, Iowa; forty persons injured.—President McKinley continues his tour through New Mexico.—Labor situation in Italy becomes alarming.—Kaiser has reorganized Prussian cabinet.—J. P. Morgan & Co. forming a combination of American watch manufacturers.—\$50,000,000 combination to manufacture warships, arms, and machinery, projected.—Minister Conger willing to be governor of Iowa.—Dark outlook for China; Empress dowager foe to foreigners.—British House of Commons votes for coal tax.

* * *

The Flaming Sword's Exchanges.

The Cosmopolitan.—The May number contains two articles that will be widely read by those interested in social questions. Mr. Charles S. Gleed considers the Steel Trust and Its Makers, taking an optimistic view of the great combination. Richard T. Ely writes upon Social Progress. Thomas Mitchell Pierce furnishes some attractive full-page illustrations for Lady Jeune's pleasant article on The Art of Entertaining. Three of Mr. Pierce's designs are quite in the style of Mr. Gibson's work. Allen Sangree describes General De Wet and His Campaign. The initial article by Waldon Fawcett treats of the Envoys at Washington. This number is excellent.

Review of Reviews.—The frontispiece is a portrait of Edward Everett Hale in his eightieth year. The close of Dr. Hale's long pastorate from which he has just retired, renders the character sketch of his career by George P. Morris very timely. Dr. Hale is called the "youngest-spirited old man today in Boston." Russia's Readiness for War, by Charles Johnston, and the Navy of Japan, by Samuel E. Moffett are packed with information. Funston: A Kansas Product, gives affectionate reminiscences of Funston's student work at the University of Kansas by his friend and teacher, James H. Canfield. All the departments are full of interest this month. The *Review of Reviews* gives us the cream of the leading magazines.

Cram's Magazine.—The April number of this Monthly Journal of History, Geography, and Topics of the Day, has a notable article on the Abuse of Drugs in America, by Dr. Eugene Murray-Aaron, which we recommend as food for reflection. Our Foreign Trade and Its Possibilities, by Cyrus E. Allen, A. M., shows encouraging figures relative to the growth of our exports. The Nation's Tribute to John A. Logan, with a cut of the new statue, forms a pleasing contribution from the editor.

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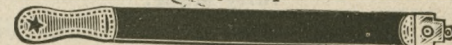
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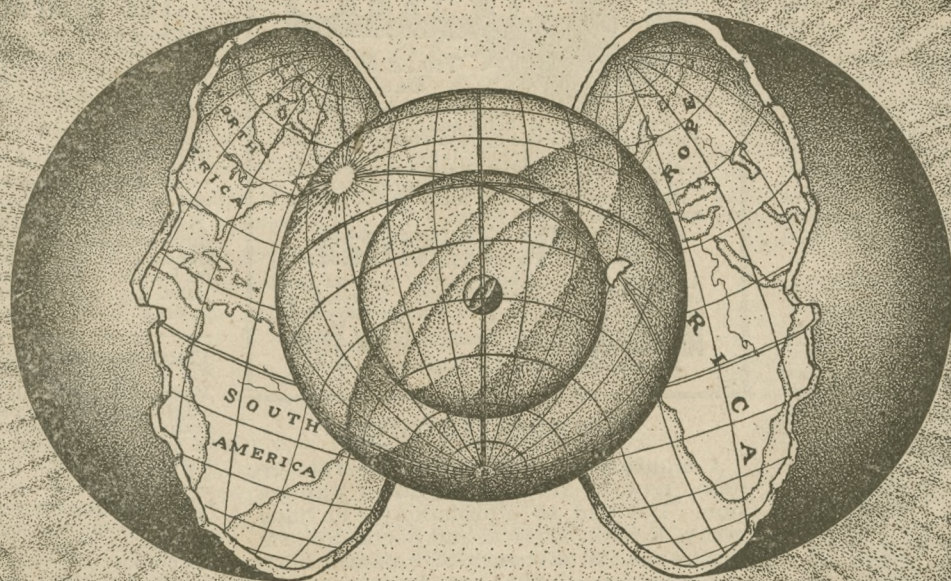
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